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Miss Lillian Zeller
Bible Institute

BIBLE VISION

*“Follow me . . . Tarry
ye . . . Go”*

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of the Bible on Us and Our Times*

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EDITORIALS



A Revised Bible Vision Makes Its Debut

With this issue the *Bible Vision* makes its appearance as a bi-monthly periodical in the convenient book-size form. It is hoped that it will meet with the approval of its readers and that new friends will welcome it into their libraries.

The Bible Vision is published in the interests of the Fort Wayne Bible Institute and its many friends. It serves as a medium of expression for the full-orbed Gospel as taught in the classrooms of the Institute. It is meant to keep former students informed of alumni activities and Institute news.

The Editors would urge every member of the Fellowship Circle and all patrons who are prayerfully interested in the work of the Institute to be regular subscribers. The rate is only 50c per year, and subscriptions may be mailed to the Bible Institute, Fort Wayne, Indiana.

Can Statistics Measure Spiritual Resources?

We are repeatedly informed by the scientifically-minded statistic hounds that the churches in America are gaining in strength. The conclusion rests upon the numerical strength of membership rolls. But what reliance can be placed on membership rolls? Many a church with 600 members has an attendance

of two hundred at the Sunday morning worship service. As for the Sunday evening service and the prayer meeting, they have long since been dropped from the schedule.

It is vital interest that counts! And that is registered in attendance of prayer meetings and in giving of dollars and cents. What is the value of increased church membership when the contributions of some twenty Protestant denominations decreased 18 per cent from 1932 to 1938 — from \$398,828,000 to \$327,003,000? This loss occurred at the very time when the national income increased 60 per cent, according to information through *Newsweek*.

Is There Religious Free- dom Over The Air?

When broadcasters refuse ministers of the Gospel to speak against liquor, there certainly isn't freedom of speech via the radio. When the National Association of Broadcasters recently adopted a code which prohibits the use of the radio to attack another's religion, freedom of speech was clearly restricted. According to this regulation, a minister could not explain the hostility of Judaism to Christianity, nor the foibles of Mary Baker Eddy. He couldn't make any modern application of the first and second commandments and he certainly couldn't tell what Christ meant when He

(Continued on page 20)

If The Well Ran Dry

By Rev. A. W. Tozer, Pastor of Alliance Gospel Tabernacle, Chicago, Ill.

We seldom appreciate our blessings till they are gone. The old sentimental song said, "You never miss the water till the well runs dry." In nothing is this more clearly seen than in our typical take-it-for-granted attitude toward the benefits we have derived from the Church in the United States. A lot of unthinking people are ready to throw Christianity overboard as an old-fashioned relic of simpler days. They have never stopped to add up the blessings which have come from the Bible straight to the lives of our people through the Church which is in our midst. It might be well for us to check up a bit before we discard the faith which has made us great. We may be in danger of committing the same foolhardy and fatal act as the drunken sailor who threw the compass overboard.

Suppose a dictator were to arise in this country who was violently anti-Christian in his life and policies. Suppose he got into a position where he could control everything, and then set to work to root out the Christian religion from the land. First he would pass a law making Christianity treasonable and its advocates criminals before the law and punishable by imprisonment or death. Then he would dissolve all religious corporations, close all churches,

seminaries and Bible schools, confiscate all church property, jail all ministers, burn every Bible and all religious literature, and finally launch a campaign to exterminate everything that had its origin in the church or drew its inspiration from the Bible.

This may never happen. Certainly we hope it never will, but just to keep the records straight let's see what we should lose by it if it ever does happen.

DESTRUCTION OF FREEDOM

The first thing to perish would be freedom. We have sung, "Let freedom ring," but we have almost forgotten that our freedom had its roots in Protestant Christianity. We have a precious historic document which declares that "all men are created free and equal." This would have to be stricken out. The stars and stripes would be pulled down and sold for old rags, all voting booths cut up for kindling wood and our national parks turned into concentration camps. Then all of us would have to practice the stiff-arm salute and get used to kowtowing before every straw boss who yelled a command at us.

In this country more than in any other women have received the right to be recognized as the equal of man. She enjoys a freedom and position in society and before the law known no-

where else on earth. This, too, is the fruit of Christianity, and it would go the moment the last trace of Christianity had been destroyed from among us. Christianity has taught the sacredness of the home and the nobility of parenthood. Put them on the list of things to be destroyed. Hinduism says women are lower than the common cow and without souls; Mohammedanism degrades her to the level of a domestic animal. Something like this would certainly follow to take the place of the Christian ideal of womanhood.

Then, most colleges would have to be closed, and as far as possible, all their influence destroyed. The oldest and greatest colleges in America have had their origin in religious revivals, and the Church has founded and supported colleges and universities from the beginning of our history. Let the word be spoken to close all Bible-inspired colleges, and immediately an immense army of young people would be turned out onto the streets imperfectly prepared for life, lacking altogether the blessing that comes from familiarity with the best thought of the ages. These young people would be put into propaganda mills and taught only what the dictator wanted them to hear for the purpose of making them better and more obedient slaves.

DESTRUCTION OF INSTITUTIONS

Again all hospitals and institutions for the care of the physi-

cally and mentally unfit would be closed and their poor inmates turned out to die or to run wild in pitiable incompetence. For it cannot be denied that the impulse to care for the sick and the blind, to provide for the crippled and the insane has stemmed directly from the spirit of love and compassion which is the genius of the religion of Christ. Many such institutions are directly supported by the Church, and where they are not, they yet owe their existence to the Church and to those Christians who have wielded some influence in public affairs. If the dictator wanted to preserve these agencies of mercy he could do so only by hedging on his purpose to destroy Christianity, and by perpetuating them he would admit the excellence of the religion he was trying to destroy.

ELIMINATION OF CULTURE

If the effects of Christianity were to be rooted out of the land then practically every good and cultural influence in America would have to be destroyed, for they either came from or received large contributions from the Word of God. Many of the works of some of the greatest masters in the field of art would have to be removed out of the sight of the people. Among the great writers who would be forbidden are Shakespeare, Milton, Tennyson, Dickens, Whittier, Longfellow, Emerson and Wordsworth — just a few out of the hundreds of writers who have

found inspiration in the Bible and who would be on the list of prohibited reading. The orations of Webster, Grady, Patrick Henry and Wm. Jennings Bryan would everyone be destroyed, for they are full of quotations from the Word of God. Indeed it is not too much to say that if the power of the English Bible were removed from our literature there would not remain enough of great writing to fairly claim a place among the classic literatures of the world.

All this is bad enough, but it is not all. If the Church and

everything Christian were to be destroyed from among us the country would plunge backward into a state of such unspeakable degradation as to defy description. No respectable person would be able to endure it, and it is to be doubted whether even the most bitter and radical critic would want to remain. If the well of Christianity ever runs dry in America it will be a calamity unmatched in the entire history of the world. It might be a good thing for us to remember this. We had better thank God for the water while we still have it.

Shall We Expect a World-Wide Revival?

By the Rev. R. R. Brown, D. D.

"Wilt Thou not revive us again; that Thy people may rejoice in Thee?"—Psalm 85:6.

The people of the Middle West have just witnessed the greatest springtime revival in Nature that has been seen for some years. In some sections we had almost forgotten about "April showers." But with abundance of rainfall and seasonal temperature, the land of drought, that in some areas resembled a desert, now has the appearance of a well-watered garden.

However, it is an undeniable fact that in the spiritual and moral realms, barrenness still prevails, although spurious growths of false religious teaching have continued to flourish. The decrease in church attend-

ance has been accepted by some as a barometer of spiritual conditions. But more alarming still is the decline of religion in the home, the loss of moral influence in our educational program, and the fostering of a materialistic attitude of mind by the continuous emphasis upon earth-bound things. Evangelists and pastors alike acknowledge the fact that there is no great response to the appeal of Christ. We believe this condition is due to the fact that the world has created such a desire for temporary things that spiritual realities are no longer considered a necessary quantity. Furthermore, people think in terms of a new economic and social order, and personal salvation is outmoded.

Men have been looking for social redemption until they have become "mass-minded." Recently someone said that we no longer hear, "What must I do to be saved?" But, "What must I do to be a success?"

At the same time, we have reason to rejoice that there have been some recent manifestations of spiritual activity in Christian countries, and in many of the mission fields, wonderful spiritual awakenings. There is still the cry in the hearts of men of God, "Wilt Thou not revive us again?"

The following quotation from the great Dr. S. D. Gordon is included in a sermon by Dr. W. B. Riley:

"Ecclesiastical corpses lie all about us. The caskets in which they repose are lined with satin. They are decorated with solid silver handles and abundant flowers; and like other caskets, they are just large enough for their occupants, with no room for strangers. These churches have died of respectability and been embalmed in self-complacency, and, if by the grace of God our church is alive, let us be warned to use our opportunity, or the feet of them that buried her sisters will be at the door and will carry her out."

But when we speak of a world-wide revival, we immediately confront serious objections:

INDIFFERENCE AND APOSTASY

The indifference of the world to the claims of Christ and the

apostasy within the organized church are presented as two great barriers to such a revival. However, these present-day conditions — the falling away, men becoming lovers of pleasure rather than lovers of God, the losing of the first love, the waxing cold of many toward Christ — were not only predicted by the Apostles, but were also experienced in the early church. They have existed to a greater or lesser degree in the church ever since. The Epistles indicate that this apostasy will intensify as we near the end of the church age, but it is by no means a new thing.

The indifference of the unsaved is offered as an argument against the possibility of a great world-wide revival. But this cannot be considered a hindrance since the word "revival" means to renew or to quicken. Revival is intended for the body of Christ. You cannot revive that which has never had life. We do not believe that this objection can be sustained by history. Every revival that has ever come to the church, inclusive of the Revival of 1859, thought by many to have been the greatest, occurred during a period of spiritual declension within the church and extreme indifference of unbelievers without. In fact, the desire for revival has always been created by those very circumstances. There is no better way to break down indifference than by a revived church.

THE TIME ELEMENT

There are those who contend that a world-wide revival cannot come, or should not be expected, because we are living in the end of the church age. We have pointed out the fact that in the Epistles it is indicated that the apostasy will intensify as we near the time for the return of our Lord as predicted in II Thessalonians the 2nd chapter. Therefore it is argued that a revival cannot come now.

May we ask your consideration of the following facts: Peter in his Pentecostal sermon, quoting the prophet Joel, stated: "*And it shall come to pass in the last days, saith God, I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*" Acts 2:17. He quoted these words in order to explain the phenomena which was creating such wonderment among the people present at Jerusalem on the day of Pentecost. We must, therefore, conclude from this that the "last days" began at Pentecost, and that we have been living in the "last days" since that time. John stated that the spirit of Anti-Christ was already in the church in his day, and he referred to it as "the last time" (I John 2:18). Is it not probable that the ratio of anti-Christian teachers was quite considerable when you think of the aggregate number in the early church? We

are prone to assume an attitude of helplessness or passiveness because of two facts: First, the widespread apostasy, and second, that this is an indication that the coming of the Lord is near. Is it not possible that the conditions are greatly emphasized because of our larger population, methods of communication and more widespread Christian testimony than in any generation? Undoubtedly the church of the eighteenth and nineteenth centuries, when the great revivals took place, faced proportionately as great anti-Christian influences as we do in this generation. Furthermore, when we make our day an exception as being unpropitious for a great revival it is to be noted that all of the visitations of the Spirit of God in modern times have come in what we call the "last days," or the "last times." We seriously question, therefore, whether it is consistent Scripturally or sustained by history to make the time element an objection.

THE NEED

Everyone will admit that the church is divided and hindered by worldliness, indifference to spiritual things, and a lack of passion for a lost world. It does not seem possible that the church in its present condition could be ready for the rapture until it has a real cleansing and renewing by the Holy Spirit. Is the wheat of His field ready for harvest? This spiritual visita-

tion can only come as there is a unification of desire and faith for a revival in the hearts of the members of the body of Christ. What we need is a synchronization of desire. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

It is evident that a revival will not be anticipated by those who have no sense of need. The

church of Christ must come in contrition, with repentance and confession, to meet Christ, if we are to have such a revival.

We believe, therefore, that before the harvest is gathered into His barns, a downpour of spiritual rain must come upon God's field and the first rays of the hot tribulation sun will ripen His grain for reaping.

"Lord, send a revival, and let it begin in me!"—*Tabernacle Bulletin*.

Endeavor Minus Evangelism

By Rev. Jared Gerig, Th. B., Pastor of First Missionary Church, Cleveland, O.

Curiosity can do other things besides "kill the cat"; it can make one thoroughly disgusted with many a great religious program. This past week brought to a close in the city of Cleveland, the great 37th International Christian Endeavor Convention, with several thousand youth-delegates in attendance from every state and several foreign countries. The Cleveland Press commented on the end of the Convention thus: "Having passed resolutions condemning intemperance and urging the Government to prohibit the export of war materials and munitions to Japan, Christian Endeavor delegates went home today." The Convention ended in a miscarriage of emphasis and purpose. Several major messages on the very popular sub-

ject of World Peace served to arouse feeling in favor of peace, with proper invective against greedy dictators and aggressive nations provoking hand-clapping applause. A message by a missionary-doctor to China caused little stir other than the passing of a "resolution asking the government to forbid the exportation of war materials and munitions to countries waging war." A boycott on Japanese silk stockings was further proposed, with delegations of girls from fourteen states pledging themselves to make this "supreme sacrifice" and each promising to persuade 10 other girls to give up Japanese hosiery. Several well-charged punches were thrown at liquor and alcoholic beverages with the convention going on record as "unconditionally opposed to

intemperance and to traffic in beverage alcohol." Three of the most advertised lectures were given by politicians, former President Hoover, and Governors Bricker of Ohio and Lehman of New York.

This greatest of religious conventions of youth redeemed itself in a small measure in the Sunday evening meeting when a Presbyterian clergyman of the old school preached "Bible truth" without monkey-shining or soft-pedaling. The Convention theme "Christ Calls" became a momentous message and a clarion challenge; and heaven must have rejoiced to see scores of young people come, some weeping, many serious-minded and determined, to acknowledge their decision for Christ. That one service was outstanding and redeeming, and the Presbyterian clergyman who thundered through the "mikes" of Cleveland's great public auditorium that Christian Endeavor was a farce unless we are Christians, revealed the fallacy of many another so-called Christian movement. If public emphasis in this great convention was but the outward expression of subjects considered in private discussion and committee sessions, then we have little more than a vast expenditure of life interest and energy upon things lacking primary relation to the supreme task of the Christian Church. If Christian Endeavor, in its interdenominational character, can

be taken as a true cross-section of church life and service in Protestantism, then there is brought to light the secret of the church's flop and failure. *It is so-called Christian Endeavor bled dry of vital essential Christian Evangelism.*

It should hardly be necessary to say that the program of the Church of Jesus Christ through the dynamic of the Holy Ghost is a soul-saving one, a preaching of the saving Gospel of Jesus Christ world-wide. Many modern disciples like those of the first century are concerned with the "times and seasons." The task of the church is not the restoring of an earthly kingdom, not the saving of the world from the debacle of war, not the killing of the alcoholic monster of liquor and strong drink, not the liberating of the oppressed and the routing of the demons of injustice and intolerance, not the passing of better legislation for civic righteousness and social betterment, not the creating of a monstrous religious machine by amalgamation, not the solving of problems and differences through good-will and interfaith cooperation, not the concentrating of men or forces in a local church. Let it be faced squarely that none nor all of these things, as desirable as they may be, can ever take the place of the soul-saving, sin-ridding, heart-satisfying work of Jesus Christ in the lives of men.

To all young people every-

where let it further be said that the "supreme sacrifice" for the Christian is radically different and definitely more than the giving up of Japanese hosiery. It is a presentation of our bodies as "living sacrifices." It is losing our lives. So Jesus said, "Ye shall receive the power of the Holy Ghost coming upon you and ye shall be my martyrs." Ye shall lay down your lives in an earth-girdling, uttermost-part reaching mission. Evangelism is to exclusively consume all of the believer's life. There is no retiring age in this work. There is no discharge in this war.

The force of accomplishment is not by youth-energy nor mass-resolution. Earthly power can avail nothing here. It is not the power of historical background or prestige; it is not the power of envisioned duty or assured achievement; it is not the power that comes from adequate equipment or governmental machinery; nor is it emotional enthusiasm or mass momentum. It is distinctly the "power of the Holy Ghost." The Spirit of God was to be released through the followers of Jesus Christ in a campaign of successful witnessing to all the world. He was to make the followers of Christ brave, courageous, effective witnesses. He was to be in them the mighty power of successful evangelism. Under His leadership and in His power, the people of God were to practice no retreats nor know any defeats.

He was to lead them on from Jerusalem to Judea, to Samaria, and on and on to the last part of earth.

Here in all of the ministry and service of the church lies the challenge to Christian young people, young people who will as another has said, "dare to be out of step with even the better and more regnant types of Christian work and give themselves passionately and wholly to soul-saving work that promises us no immediate personal rewards, but that requires a world of sacrifice and unending hard work." This is the task which demands strong, red-blooded, fearless youth who aren't afraid to do and dare and die.

May God see fit to direct His church in mercy and grace back to the task of evangelization. Let the church remember that the genuine salvation of a man's soul by the grace of God accomplishes all other things. It takes war out of his heart; it cures his appetite for liquor and strong drink; it brings to an end his spirit of intolerance and oppression; it sets him free from dishonesty and greed; it rights his whole life and living. When the saving-witness of the Lord Jesus Christ has been preached into all the world, then shall the end come. Then shall the Lord of Glory come back to earth to reign in righteousness and true holiness. Here is the solution to all of earth's heartache and problem.

Racial Superiority Declared "Bunk"

By the Late Dr. Thomas R. Garth

(EDITOR'S NOTE: The late Dr. Thomas R. Garth, brother to Mrs. J. E. Ramseyer, was an internationally-known authority on racial psychology. As a pioneer in this field, he incorporated his findings in "Race Psychology." He was also the author of "Mental Fatigue" and "Educational Psychology." Shortly before his death on April 20th at Denver, Colorado, he gave the following interview to a correspondent of the Associated Press, setting forth his conclusions of twenty years of study in racial differences. The results give scientific corroboration to the revealed fact of Scripture that God hath created of one blood all peoples of the earth.

Dr. Garth, who was at the head of experimental psychology in Denver University, was born at Paducah, Ky., December 24, 1872, and was the son of the late Robert Garth and his wife, Jane Garth, of Union City, Tenn. After a career as a country schoolteacher, he went to Colorado in 1903 to recover from tuberculosis, and taught school there. He attended the University of Colorado and at thirty-eight years of age he received his A. B. degree in 1909 and his M. A. in 1910. He got his degree of doctor of Philosophy at Columbia University, New York, in 1917.

In 1912 and 1913 he was psychologist at the New York Postgraduate School, and assistant in education at the State Normal School at Farmville, Va., 1913-1915.

He was head of Universal Race Commission in 1920; headed expedition to study color blindness of Indians in 1930-31 and the study of foster Indian children in white homes, 1935-37; specialist in United States Government Indian Service Schools 1936-37. He was a member of the American Psychology Association, Association of Consulting Psychologists, Psychology Corporation, American Anthropological Association, Association of University Professors,

and Colorado-Wyoming Academy of Science.)

Denver, April 30—(AP)—Regardless of race, people all over the world have fundamentally the same intelligence, declared Dr. Thomas R. Garth, nationally-known authority on race psychology, in an interview just before his death here recently.

The Denver University faculty member based his conclusion that racial superiority was a myth on a twenty-year study of red, white, brown and black people. He, and other psychologists, Dr. Garth said, had applied every standard of psychological measurement to thousands of men, women and children during those twenty years.

It was only a coincidence, he added, that he was making public his findings at a time the Germans were insisting that Nordics were the supreme race.

"Racial differences are skin deep only and are due entirely to environment and opportunity, not heredity," Dr. Garth continued. "There are no fundamental variations in the average intelligence of nations or races.

"The savage Indian is capable of absorbing learning as rapidly as the white man. The difference was that one race had the opportunity for placing an intellectual veneer upon his intelligence; the other did not.

"There are no differences in the fundamental talents of people of various nations. The Irish are noted for their ballads; the Germans claim superiority in science; the negro is supposed to have a superior ability to create rhythm and sing spirituals and the Indian has been called cruel and uncivilized.

"Those are not fundamental mental or emotional differences. They are specialties the races and nations have practiced for generations because of inclination or necessity; any other na-

tion might have excelled in the same specialties had it had the urge.

"There aren't even any hereditary national traits. Traditionally you think of pennies when a Scotchman is mentioned. We joke about the Englishman's sense of humor. Japanese are called cunning.

"But those traits are things developed through training, environment, necessity, or some other chance situation. They are not born into the race or nationality."

Pentecost, Its Practical Results

By Rev. John Greenfield, D.D.

It may well be asked what effect an outpouring of the Holy Spirit has on the church and community.

Pentecost is not mere emotion and excitement. These may indeed be present as they were on that great Whitsunday in Jerusalem, and centuries later in Herrnhut, Saxony. It must also be admitted that there may be shallow and superficial Pentecosts, just as there are counterfeit conversions and consecrations. Acts 5.

Indeed everything good or vital or valuable is in danger of being counterfeited. But the results of a genuine Pentecost are very practical and its fruits quite apparent.

The first of these is *love* in all its divine nature and widespread

human manifestations. The Apostolic Christians as well as our Moravian fathers "learned to love" one another as soon as they were baptized with the Holy Ghost. Envy, jealousy, personal ambition, covetousness, self-seeking, self-will faded away as the disciples were being filled with the Holy Spirit, even "with all the fullness of God." Ephesians 3. It was, as the great Doctor Chalmers used to say, "the expulsive power of a new affection."

The second visible result was *liberality*. These naturally shrewd and money-loving Jews became the most liberal and generous people in the world. Hitherto they had been merely tithers. Now many of them gave away all they had. Acts 2

and 4. That was surely the golden age for church treasurers and financial boards. First of all, however, and best of all, they gave themselves to the Lord without any mental or moral reservations, to live and die for Him who had given Himself for them. Thus it was that Jerusalem, Antioch, Herrnhut, Korea became great missionary centers to carry the glad tidings into all the world and to every creature.

The third very manifest fruit of the infilling with the Holy Spirit was an irrepressible urge to testify. "They were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance." Acts 2. Bishop Matthew Simpson, the greatest Methodist preacher America has produced, once said of this Pentecostal scene: "The Spirit came like a tongue; but it was not to fill merely; it was to utter: When the heart is filled, it longs to cry out, 'Come, and I will tell you what the Lord has done for my soul.' The hundred and twenty all talked. I am sorry the church does not all talk today. Brethren, how is it in your churches? Are they all talking? Do the babes talk early and easily? Do the old men keep their voices, or are they getting the bronchitis and their throats giving way? How are the young people? Are they clear in voice and sweet in spirit singing the song of Moses and the Lamb?"

To all the above soul-search-

ing questions the Moravians two centuries ago could have replied with a ringing affirmative. Even an eleven-year-old girl was called "this little preacher of righteousness." Count Zinzendorf could truly sing of them,

Everywhere with shoutings loud,
Shouts that shake the gates of hell,
Thine anointed witness-cloud
Of Thy great redemption tell.

In closing these brief meditations on Pentecost, two practical questions present themselves:

(1) How may I receive this blessing?

(2) How may our congregations be baptized with the Holy Spirit?

The following Scripture passages furnish the answer. "I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed and my blessing upon thine offspring." Isaiah 44. Mark well the words, "him that is thirsty." "If ye then, being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5. Note especially these two unalterable conditions of receiving the Pentecostal blessing: "them

that ask him," and "them that obey him."

Two concrete instances are herewith given to confirm the above statements. Dr. Samuel Chadwick, a great English educator and author, testifies: "Early in the year 1882 there came to me an experience that lifted my life to a new plane of understanding and of power. I received the gift of the Holy Spirit. I began to pray for power for service. I was young, and I was in a hurry. Twelve of us began to pray in band and the answer came by

A way no more expected,
Than when His sheep
Passed through the deep,
By crystal walls protected.

"He led us to Pentecost. The key to all my life is in that experience. It awakened my mind as well as cleansed my heart. It gave me a new joy and a new power, a new love and a new compassion. It gave me a new Bible and a new message. Above all else, it gave me a new understanding and a new intimacy in the communion and ministry of prayer."

Our last and closing illustration describes the Pentecostal experience of a great congregation. We shall let one of Scotland's greatest preachers, Dr. Alexander Whyte, tell us of what he called "that wonderful outpouring of God's grace at the kirk of Shotts on that Thanks-

giving Monday in 1636." More than five hundred persons were genuinely converted by a single sermon preached by a much depressed and discouraged preacher. This is Doctor Whyte's explanation of a truly Pentecostal miracle.

"Under God, the Covenanters' Pentecost was more due to Lady Culross than to any other human being. True, John Livingstone preached the Thanksgiving sermon. But it was through Lady Culross' influence that he was gotten to preach it. And he preached it after a night of prayer spent by Lady Culross and her companions. There may be one or two of us here who have spent whole nights in prayer at some crisis in our life, going from one promise to another, when in the Psalmist's words 'the sorrows of death compassed us and the pains of hell gat hold upon us.' And we, one or two of us, may have had miracles from heaven forthwith performed upon us, fit to match in a private way with the hand of God on the kirk of Shotts. But even those of us who have such secrets between us and God, we, I fear, never spent a whole communion night to pray for a baptism of spiritual blessing upon tomorrow's congregation. What a Mother in Israel was Lady Culross, with five hundred children born of her travail in one day!"

Deep Thoughts On Great Themes

By Rev. Frederick Rader

"GO STAND IN THE TEMPLE AND SPEAK TO THE PEOPLE
ALL THE WORDS OF THIS LIFE," Acts 5:20.

I. PRISON

1. The *Cause*: Envy and jealousy on the part of the rulers, because of the success of the Gospel; signs and wonders wrought by the apostles; many believers added to the Lord, multitudes healed, vs. 12-16.
2. The *Charge*: "Ye have filled Jerusalem with your doctrines; ye intend to bring this man's blood upon us," vs. 28.
3. The *Deliverance*: vs. 19. Prison walls, iron gates, massive chains are nothing to an angel.

II. PROCEDURE—"GO."

The command to every true minister, missionary and member of God's family is "go." Neither the truth nor the messengers of God should be imprisoned.

III. POSITION—"Stand." This denotes:

1. Urgency: the theme demands zeal. Jesus stood and cried, "If any man thirst, etc."
2. Stability. "Having done all, to stand."

IV. PLACE—"In the temple."

This is still imperative. Forsake not God's house, and in a broader sense we owe the Gospel to the world.

V. PROCLAMATION—"Speak."

Speech is a noble faculty whereby man resembles God; speaking more important than other forms of worship.

VI. PEOPLE.

This is the crowning glory of the Gospel; it is to all people, the rich as well as the poor—the high as well as the low.

VII. PURPORT

It is the verdict of God,—

1. That the world is under condemnation. But through the death, resurrection and ascension of Christ, men may be pardoned. Hence "speak."
2. That men are dead,
 - (a) Physically—when air is no longer inhaled.
 - (b) Mentally—when the truth produces no impressions on the mind, and
 - (c) Spiritually—when God is unloved in our hearts.

The Bible offers:

- (1) A supernatural, spiritual life.
 - (2) A holy life.
 - (3) A progressive life.
 - (4) An eternal life. Hence "GO."
3. That men are lost—hopelessly and eternally lost. Hence "SPEAK."

1. Human authority is powerless to hinder the will of God.
2. The Bible alone is sufficient for "the life," spiritual resurrection, eternal life.
3. Every hearer should be a herald.

Rabbi Reads New Testament In a Synagogue

By Mrs. Andrew Rudyk

When we receive money for relief, we know that God has moved some heart to give because some one here is in great need; thus we are much in prayer, seeking the mind of the Lord concerning the distribution of these gifts.

A few days ago, after special prayer for guidance, I was led to visit the home of a very, very poor Jewess. Every Thursday she slowly, painfully makes her way from house to house to ask alms. She is such a pitiful sight that many shudder when they meet with this poor misshapen bit of humanity. She has practically no control over any of her muscles. To keep her head from jerking backwards she places her left hand upon the nape of her neck when with a spasmodic motion she moves forward. Every few steps she must rest against the side of a house or fence with her body hunched over and head and arms

hanging downward because this motion so severely taxes her poor weak body and sick muscles

DISTRESSING CONDITIONS

I found her living in one small, dirty room with her mother who is old and has heart trouble, a brother who is out of work, and a sister who works in a hop factory. This work is only for a season; then she too will be idle. The brother had worked for fourteen years in one place, but one day, without any given reason, he was dismissed. The sister receives less than twenty cents a day, and they must pay about two dollars a month for their tiny abode. How they manage to live I do not know.

Their one chair they placed in the center of the room, the only unoccupied space, for me to sit on. To the brother I handed a Gospel of John in Yiddish, which I asked him to read.

This he promised to do, saying,

"Our rabbi reads the New Testament to us in the synagogue."

I could scarcely believe my ears; so I inquired, "Is it possible? Does he read it aloud?"

He replied in the affirmative. I then asked him how it was that the Jews who attended the synagogue permitted the rabbi to read the New Testament. He said that the rabbi was more than seventy years old and was afraid of no one. If any one objected, the rabbi called him a communist and told him to leave if they did not want to listen. Then he made the amazing statement that fifty per cent of those who attended that synagogue believe that Christ is their

Messiah and he also is among that number.

"Oh," I said to him, "perhaps you believe that Christ was a great Teacher or a noted Prophet?"

"No," he replied firmly, "I believe He is our Messiah!"

NOT ONLY MESSIAH

I then told him that it was not enough to believe that Christ was his Messiah, but that if he wanted to go to heaven, he must believe that Christ died on Calvary's cross for his sins. I spoke to him for some time about these matters. He promised to read the Scripture portion and pray to God for help.—*The European Jew and Palestine News.*

Governor Dickinson Speaks Out

It certainly isn't popular today to speak against fashionable sins. Few preachers are crying against specific sin in high places even though they may rant in glittering generalities against international strife and social injustice. It is therefore refreshing to hear an important public official speak courageously against some of the popular sins of the day. Recently the eighty-year-old Governor of Michigan, Mr. Luren D. Dickinson, brought down the collective wrath of newspaper columnists and many of his colleagues for denouncing high life at the 31st Conference of Governors held at Albany, New York, a month ago. Gov-

ernor Dickinson is a Methodist, a Sunday school teacher, and a veteran dry leader.

Governor Dickinson was recently asked by the *Religious Digest* to state his views regarding the deplorable decrease in church attendance. He was asked whether the church has lost its power and influence and whether the depraved moral, social and crime conditions are to be charged to that. Governor Dickinson made a distinction between church interest in the North and in the South. He recently spent several weeks in the South, where he found, in some cases at least, the right purpose of church organizations

and preaching — namely, to bring souls under the influence and power of the Holy Spirit. He attended one church which had to hold three morning services in order to serve all worshippers. He attended prayer meetings where as many as a thousand gathered.

However, concerning general conditions, particularly as found in the North, the Governor gives a less encouraging description:

“Multiplied millions have been used to erect imposing edifices, embellished attractively inside and out, with up-to-date conveniences and separate commodious quarters for every activity of the church. Trained leaders, provisions for games, entertainment and amusements are instituted for the youth. Vested choirs, soloists, accomplished in the latest cultural musical technique; ministers, meeting increasing demands for perfect grammar, attractive rhetoric, faultless diction, artistic composition, fresh from the popular schools of religion with their latest discovered theological crimps and quirks, are engaged to attract the adults. But against these studied efforts to pull the human stream inside we behold a shunning by the outside throngs. Thousands with names on the church rolls, with difficulty are induced to come inside to see the newly tinted decorations, hear the new soloist they can’t understand and listen to a labored and masterful typewritten treatise read

from the pulpit that leaves them puzzled, to silently pass out with a sigh of relief as they hie themselves to the bathing beach, picnics, family reunions, tennis court, golf links or baseball park to follow as a regular Sunday practice. Others generously yield their seat in the prayer circle to accumulating dust and hallowed silence while still others close the Book of Life daily from human vision, turn the doors of their homes against God’s presence and inspiration in home family devotions to seek allurements in the movies, round the card table or the dreamy swirl of the ballroom. Young people leave their beautiful church quarters to follow the above example set by their elders.”

With spiritual interests thus diverted is it strange that a baseball bat could be hurled through thousands of congregations in God’s imposing temples of worship during Sunday services without individual harm?

Stranded in one of our Michigan cities I saw notice of union services of three churches. I attended. Heard a scholarly sermon given to less than 100 of the 4,000 members of those churches. Later I saw a notice on same bulletin of joint services of the three young people’s organizations. Again I attended and counted 51 present.

LAXITY OF LEADERSHIP

Then the Governor continues: “But how are we, God’s emissar-

ies as church officials and ministers, using His defences? I have a statement of the result of a questionnaire sent by one of our bishops to the ministers and officials of his area. Thirty-three out of 137 ministers had no family worship, 273 of 367 officials ditto, 120 officials had no grace at meals, 230 had read no religious book in a year, 4 ministers and 229 officials took no Christian paper. Remember the above includes officials only. What would a record of the entire membership look like? With abandonment of God's antidote for spiritual disease is not the above strongly suggestive of the cause for the fatal drop in church services? If the millions upon millions invested in attractive appearing edifices, millions more providing for trained ministry, and helpers, more millions for amusements and recreation can't check the rapid speed of the church's toboggan, why can we not just for a change accept the advice of the Wall Street Journal and try out the customs and faith of our fathers? I heard it suggested at a large gathering of ministers and laymen that we might work in a little time at the annual conference united session to find out the cause of this sad depletion in our forces.

My comments in this communication may be far from the mark but with ministry and laity in God's presence, led by His Spirit, could anything but

good come from such an hour?

A real unity of purpose will emphasize the importance of man as an individual, obedient to the God he worships in his own way, and not as a cog in a materialistic society. Our common belief is that there are values other than material ones and objectives more noble than any that can be fashioned by men. These beliefs need more general acceptance in modern life. They need to become a more practical influence on the conduct of men. Thereby, as I see it, we can wage successfully the other half of our battle for a clean and healthful society.

The world today is not too militant. It is militant in the wrong way and for the wrong purpose. We need — and desperately need — a spiritual militancy.

We shall reject false gods of material philosophies. With unity of purpose we shall carry forward the religious ideals without which no country can remain free. Adhering to our own traditions, we shall preserve them. When we have cleaned our own house, we shall keep it clean."

IS THERE RELIGIOUS FREEDOM OVER THE AIR?

(Continued from page 3)

warned against false prophets in the end time. More and more the acceptable radio preacher will tend to become a tightrope acrobat, mentally balancing himself between popular taste and divine favor.

The Future of Religion In Spain

The Spanish Civil War is finished. A general sigh of relief went up when the news was flashed around the world. The surrender of Madrid on the 28th of March, brought to an end one of the most tragic episodes of modern history. The collapse of the Republic surprised nobody. Indeed, a Nationalist victory had never been in doubt. Germany and Italy were determined that Franco should triumph. No heroism could prevail against the superior training and equipment of their troops. Moreover, they poured into the country a supply of reserves that kept the balance continually weighed against the Government.

The struggle was not only hopeless, but inglorious. For stark cruelty it has rarely been surpassed. We have talked at various times with refugees from both Government and Nationalist territory, and the stories they tell are equally horrible. Crimes have been committed in the name of God and anti-God. The "red" massacres of Barcelona and the ruthless repression of the Basque autonomists, to quote but two known to everybody and denied by none, are an indelible stain on the honour of both parties engaged in the conflict.

Let us turn, however, to the religious side of the question, for it is with this that we are chief-

ly concerned. Generally speaking, both Government and Nationalists respected the liberty of worship obtaining in Spain at the beginning of the Civil War. The Republican Government, after the suppression of the extremists, reaffirmed this. Roman Catholic priests were invited to return to their parishes and promised protection. At no period were Protestant liberties threatened. Even during the most critical period of the struggle services continued as usual. I think of one church where, in happier days, I often worshipped. Two shells have penetrated the roof and the windows have been blown to fragments. The large congregations of pre-war days have dwindled to thirty. Yet they grimly carry on. It was Christmas morning. Service was held in the vestry and the singing of hymns was accompanied, not by the organ, but by the droning of enemy aircraft overhead. The minister spoke of the Prince of Peace whose perpetual presence was manifest in the faces of the worshippers.

In Nationalist territory Catholic worship was celebrated with all the pomp of monarchical days. Religion and politics, as in those days, worked hand in hand. The war was declared to be a Crusade, and tanks were blessed by Bishops. Yet religious liberty was generally re-

spected. Protestant services continued as usual in the big towns and were often well attended. The chief exceptions were Salamanca and Valladolid, where the evangelical churches and schools were closed. The minister of the former, the Rev. Atilano Coco, a young clergyman ordained by the Archbishop of Dublin, was shot, while the venerable incumbent of the latter, the Rev. Fermin Borrobia, was condemned to thirty years' imprisonment. Neither of these men took any part in politics.

Liberty of propaganda, essential to the life of a minority, was granted by the Government and refused by the Nationalists. While the sale of the Bible reached record figures in Government Spain, colportage was not possible in the territory occupied by General Franco. Registered parcels of Bibles sent from London to Vigo were undelivered. After protests covering many months they were returned, marked "Prohibited by the Military Censorship."

Early in the conflict fears for the safety of the Spanish minority led the British Committee on Co-operation in Spain, to ask General Franco for assurances. These were readily granted. On the 11th November, 1937, the "Generalissimo," speaking through the mouth of his representative, the Duke of Alba, guaranteed to Spanish Protestants, in the most formal manner possible, both liberty of

worship and propaganda. The letters embodying these guarantees were published in The Times, and were of considerable propaganda value to the Nationalist cause.

We do not doubt General Franco's sincerity in making this declaration, but we should like to draw his attention, and that of the Christian world, to certain undeniable facts. Eighteen months have gone by since these guarantees were given, yet the Protestant Churches of Salamanca and Valladolid remain closed and Senor Borrobia, Pastor of the latter, is still in prison. Moreover, at the time of writing (28th April), the Protestant Churches of Barcelona are all closed. For several Sundays after the Nationalist occupation they remain open. Catholic newspapers were jubilant about this and articles appeared in them entitled: "Protestant Freedom in Nationalist Spain," and "Protestants in Spain Thank Franco for Freedom." On this evidence statements made elsewhere as to the persecution of Protestants were discredited. Suddenly, without warning or reason, the Protestant churches in Barcelona were closed by order of the Governor, General Alvarez Arenas. A request for a revision of this decision received a prompt but negative reply. Moreover, during the last few days serious news has filtered through from Spain some of which has been reproduced by serious, secular

newspapers. However, as we have not actually received the decrees to which we are about to refer, we quote from them with reserve. Two or three weeks may pass before actual confirmation is possible.

It is declared:

(1) That the Civil Marriage Bill has been repealed and that sixty days have been given to all married under this law to remarry according to Roman Catholic rites. Failing this, their children will be declared illegitimate. Now, as Confession is required before marriage in the Roman Catholic Church and no "heretic" can receive absolution, remarriage, under these conditions, would be equivalent to being received into that Church. What will be the position of non-Catholics under this decree? The Spanish Embassy confirms the promulgation of this Law, but at the time of writing have not received the text. The conservative French newspaper, *Le Temps*, in its issue of 25th April, says that more than 30,000 couples in Madrid alone are affected. They are being remarried at the rate of 650 a day.

(2) The teaching of the Roman Catholic religion is obligatory in the schools. Images and crucifixes, removed under the Republic, have been reinstalled. Children are obliged to attend Mass. Has any provision been made for the exemption of non-Catholic children? We have heard of none.

(3) All Civil Servants are required to give proof of Christian, that is (in Spain) Catholic piety (*Pruebas de piedad Cristiana*): that is to say, fulfil the obligations of the Roman Catholic religion. Again there is no mention of exemption for non-Catholics.

(4) A list of prohibited books has been prepared. Only accepted books may be circulated in Spanish in Spain. Enquiries at the Spanish Embassy brought forth the statement that the Bible is not included in this list.

The above-mentioned decrees, if not attenuated by clauses not mentioned in the first report, are additional causes for anxiety.

On the 19th April, 1939, a deputation from the World's Evangelical Alliance and the British Committee on Co-operation in Spain and Portugal, again called at the Spanish Embassy in London. In the absence of the Ambassador the news of the closing of the Barcelona churches (the other information mentioned above had not then been received), was brought to the notice of the Chief Secretary, the Marquis de los Santos, and the contrast between this event and the promises given on the previous visit were emphasized.

So much for the past and the present, but what about the future? Will religious liberty be maintained? Will there be an open door for Protestant missions? These are questions which greatly pre-occupy the minds of

Evangelical Christians. Opinions vary on this very important matter. During the course of the war an American missionary in charge of a Bible School at Granada called on the Governor and asked permission to continue his work. This was granted, but the Governor added that it hardly seemed worth while, as soon there would not be a single Protestant, Jew or Mason remaining in Spain. In spite of the permission received, conditions made it impossible for this school to continue. This statement is obviously a merely personal opinion of the official in question and possibly of little value. Yet some such obligatory religious unity has been referred to recently by Nationalist orators. One of them, speaking of the new Spain that is to rise on the ruins of the old, said substantially the following: "Spaniards will be brothers united in one conception of the State and one religion." Such statements, although possibly unofficial, cause anxiety, which only the complete fulfilment of General Franco's promises can allay.

No impartial person can doubt that Protestantism has an important contribution to make to the new Spain even as it had to the old. Christ has ever been in the very front of the Evangelical programme and only He can heal the wounds of a stricken land. It is a sad fact, that cannot be denied, that for generations masses of the Spanish peo-

ple have considered the Roman Catholic Church as the enemy of everything they hold dear in life. It would seem to us that this hatred can hardly have been changed into love by the conduct of the clergy in Spain during the Civil War. Unless the whole tragedy is to be repeated at a later date, in an even more terrible form, the attitude of the people towards religion must be changed.

It was not by chance that the infuriated mobs who burned Roman Catholic churches spared Protestant places of worship. It is evident that their hatred did not extend to Evangelical Christianity. The Protestant pastor, ever the friend of the poor, has won a place for himself in the heart of the Spanish people. Protestants, therefore, are in a peculiarly favourable position to engage in a work of spiritual appeasement. Their co-operation is invaluable and available to all who seek to raise Christianity from the disrepute into which it has fallen.

By courtesy of World Dominion.

HOME STUDY

Next to the privilege of attending a school of Bible is the opportunity of Bible study by the correspondence plan. For particulars write to the Bible Institute School of Correspondence, Fort Wayne, Indiana.

In the World Today

DEMOCRACY'S DILEMMA

After frantic efforts, which humiliatingly involved the fawning of the British lion before the Russian bear, Great Britain seems finally to have lined up Soviet Russia in a vague sort of "united front" against the Rome-Berlin axis. That the Soviet-British tie-up cannot long endure under provocative strains is a foregone conclusion.

The attempt of the leader of the "democracies" to work shoulder to shoulder with the Soviet Union in an "anti-dictatorship front" presents difficulties and incongruities which forebode it to failure in the long run. Some of these have been pointed out by Sir Philip Gibbs, famous World War correspondent, in his new book, *Across the Frontiers*.

He thinks the British wooing of Red Russia is as ridiculous as it is fantastic. Of the British diplomats, he writes:

"They are allying themselves with the most autocratic power today. For the defense of free speech they are allying themselves with those who deny it. For the sake of 'liberty' they look for aid to a new tyranny of iron discipline. It is this association with communism which has been one of the causes of the abdication of intelligence, the death of liberal ideals, and the resurrection of violence."

July Issue of "King's Business."

FLASHES

- Italian Press announces the firm decision of General Franco to expel all Jews from Spain and to forbid any Jews to enter the country. Also publishes new appeals to the Arab nation to assist the Palestine Arab rebels in their "holy war" against Great Britain.
- Of the approximately 40 children in every 1,000 born out of wedlock in the U. S., almost half have mothers between 15 and 19 years old, accord-

ing to report in the *Pathfinder*. Moreover, about 1,800 illegitimate children a year, or 5 per cent of the total, are born to child mothers of 10 to 14 years.

- News of an appalling character comes from Bavaria. According to reliable information the Department of the German Ministry of War, which is engaged in studying the effect of various poisonous gases on human beings, has begun to conduct experiments in Bavaria on Jews. In one case, 65 Jews, including women and children, were assembled and gassed from a German war aeroplane, 46 dying instantly. This is the most humane method yet employed by the Nazis to exterminate the Jews.

- Latest from Germany—all religious broadcasts banned; sale of Bibles prohibited except in religious stores, very few of which exist in Germany. Book stores may sell Bibles only on order.

July Issue of "Prophecy."

DR. MARTIN NIEMOELLER

Dr. Martin Niemoeller, German Confessional Church leader, has now entered the second year of his imprisonment for defying Nazi attempts to control the Church.

Niemoeller is "physically well," according to a letter he recently wrote, in which he said, "In mind I am like a ship at sea in a tempest, dragging its anchors; but the cable still holds."

A pamphlet privately circulated in Germany demands we should recognize that Martin Niemoeller is not in the Sachsenhausen concentration camp as a private individual but that in him the entire Confessional Church and all who are fighting for freedom of the Gospel in Germany have been thrown into prison.

It demands that we do not grow weary in prayer for Martin Niemoeller and for all our brethren of the Church who are persecuted, imprisoned, or otherwise oppressed.

It demands that wherever we are we do not keep our mouths shut like dumb dogs, but speak out what God has ordered us to speak, and that we fight for the freedom of His Church and for the authority of the Gospel in Germany.

As long as Martin Niemoeller is in the concentration camp there is set up in our midst a signal, visible from afar, that the Church of Christ in Germany is in bonds.

July Issue of "Christian Faith and Life."

With The Fellowship Circle

PERSONAL ITEMS

Prof. C. A. Gerber taught a course in the appreciation of music at the National Conference of Christian Youth at Winona Lake, Indiana, in the month of June.

While visiting with friends at West Orange, New Jersey, Miss Lillian Zeller sustained an injury in a fall, and will be confined to bed for at least a week. "All things work together for good" is the note of faith that came from her pen after the accident.

Miss Martha Amstutz has been attending summer school at Wheaton College. She will return August 1st.

Miss Myrle Gaskill has accepted a position as accountant at the Fort Wayne Gospel Temple.

The secretarial position at the Institute is now occupied by Miss Jane Bedsworth, class of '39.

Rev. Earl Bayliss Fletcher, class of '39, has accepted an invitation to join the teaching staff as a part time instructor of Bible. Mr. Fletcher took his college work at Spring Arbor, Michigan, and at Greenville, Illinois. He also took some theological work at these schools and graduated from the two-year Bible course. He is pastor of the Free Methodist Church of Fort Wayne.

A group representing the Institute and composed of Dean and Mrs. S. A. Witmer, Misses Phyllis Idle, Adah Baumgartner, and Doris Seger, made a tour of the South and West in the month of June, returning on July 4th. Thirty-six services were conducted in churches of ten different denomina-

tions in nine states.

The above named trio has been engaged in a tour of Ohio, Pennsylvania, and New Jersey in the month of July. They have been singing the Gospel, testifying and playing their instruments in Bible Conferences, youth camps, churches, conventions, camps and missions. Miss Zeller accompanied them on a part of the eastern tour.

Rev. and Mrs. Decosta and family of Havana, Cuba, are making their home at the Institute this summer.

Prof. Ira Gerig is attending summer school at Huntington College.

PROSPECTS FOR FALL SEMESTER.

Caution is always the word in predicting the enrollment of the year ahead. There are a number of unpredictable factors in a situation of this kind, and it is the part of wisdom to wait until school opens before hazarding any estimates.

However, the question is always being asked, "What are the prospects for the next year?" We appreciate this interest, and in order not to be mute, it can be said that on the basis of new applications the prospects appear to be good for the coming year.

RENOVATIONS AND REPAIRS

Summer is the time for repairs and painting. Bethany Hall is being painted inside and out. The outside of the Administration Building is also being painted. Even the Apartment is not missed; it too has had a new coat of paint. Minor repairs are being made on the buildings.

Our Alma Mater

IS LIFE WORTH LIVING?

By MRS. E. LUELLA (BENTZ) Acosta,
Class of 1919, Havana, Cuba

There is a question that comes to every young person: "What shall I do with my life?" This same question came to me about twenty-five years ago. I asked the Lord to help me decide this question of supreme importance. After receiving His answer I had to wait so long for the doors to open to carry out His work that I began to think that possibly after all I had not understood just what He had in mind for me. Just then, the doors suddenly opened wide and I was able to come to our dear old "Bible Training School," as we then called it, to begin preparation for His service.

I am reading a small book, written in Spanish, entitled "What Shall I Do With My Life?" One of the questions treated in this book is the following, "Is life worth living?" The author of this book uses as his theme the following verse: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." (I Corinthians 6:19-20.) If everyone would realize that his body is a temple of the Holy Spirit and let the Spirit answer his questions, there would be less difficulties in knowing what to do with our lives.

We have been in Cuba for nineteen years. The first eight years were spent in the First Presbyterian Church of Havana; from there, we were transferred to the center of the Island to a place called Sancti-Spiritus, which means "Holy Spirit." After laboring there for seven years we were returned to Havana, but to one of its suburbs called "Loyano." We have been laboring at this place for the last four years.

In Cuba we have a good number of Protestant Churches. The following denominations have work there: Baptists, Methodists, Friends, Episcopalians, Presbyterians, and others.

The Island of Cuba is divided into six provinces, or states as they are called here. We, the Presbyterians, have work in four of these provinces. We have twenty-eight organized churches, thirty-five mission stations and eleven mission day schools, and of these, three carry high school courses.

My work has been a varied one. Besides being wife, mother of four precious children and housekeeper, I have been, and am, my husband's private secretary, and his companion in all of our church visitation work. I worked first for a number of years among young women; later among the older women; and for the last few years have been laboring more especially among the little children. I have had many joyous experiences in the different phases of the work which the Lord has given me, but there is more joy in working among children. It is glorious to see how their little faces shine when they are told about Jesus and His great love and about some of the other great men of the Bible such as Paul, Peter, etc. As I look back and ask myself this question, "Is life worth living?" my heart bursts out with this answer, "Praise God! Life is worth living if we keep our lives in tune with His"; and this song runs through my mind:

"It pays to serve Jesus, it pays every day,

It pays every step of the way;
Tho' the pathway to Glory may
sometimes be drear,

You'll be happy each step of the way."

My prayer as I bring this little message to a close is that others may be able to say with me, "Praise God! It

pays to serve Jesus."
July 16, 1939.

SAILINGS

It is gratifying to see the task of world-evangelism going forward in spite of wars and world-wide uncertainty.

Miss Mary DeGarmo sailed for China on May 13.

Miss Affie Smootz sailed from New York to Africa on June 7th.

Mrs. Clara Klint Joder left on July 17th with her family for French West Africa.

MISSIONARIES TO SAIL

Rev. Olen Schlatter and family are sailing for Akola, Berar, India, the Lord willing, September 8. He is taking back with him a well equipped car, also a loud-speaking system by which the Gospel can be spread more readily.

ANSWERING GOD'S CALL

Miss Luella Burley, a member of the class of '31, is going as a missionary to India and expects to sail with the Schlatter family September 8.

Miss Burley has been on the waiting list for a number of years. She is very grateful to God that the way is now open for her to serve her Master in the place where she has been called. She has her farewell service in the Missionary Church at Berne, Indiana, August 27. May the Lord bless her in her new field of service and use her for His glory and to the salvation of many precious souls.

An urgent call has come from French West Africa for Miss Prudence Gerber, who graduated from the Institute in June. She is preparing to leave about Sept. 1st if the necessary funds are forthcoming by that time.

BIRTHS

A son, Larry Vaughn, was born to Rev. and Mrs. Cyril H. Eicher, June 2. Mr. Eicher is the pastor of the Northside Missionary Church in Fort Wayne, Indiana.

A little daughter, Norvetta Louise, was born to Mr. and Mrs. Norval Lunsford of Peoria, Illinois, March 20. Mrs. Lunsford was Juliaetta Burkey, a member of the class of '30.

ON FURLOUGH

Rev. and Mrs. C. I. Birkey, who are missionaries to Congo, Africa, are expected to arrive in New York on July 27th.

DETAINED IN FRANCE

Edna Pape has been detained in France for further study, at the request of the field committee. She had been scheduled to sail from France on July 3rd, but the longer stay is desired so that she will be familiar with French customs as well as the language in order to be prepared to carry on negotiations with French officials.

THE HOME-GOING OF MRS. BERT SIEGEL

Mrs. Esther Siegel, (nee Esther Roth) of Dallas, Texas, and a graduate of the Institute, was suddenly called from this life to be with the Lord on June 17. She and her husband, Prof. Bert Siegel, were on their way from Dallas to McAllen, Texas, where they were to hold meetings. While traveling in their car going south on the highway leading to McAllen, in the Rio Grande Valley, about 550 miles south of Dallas, a gravel truck struck their car and instantly killed Mrs. Siegel and severely injured Prof. Siegel. Mr. Siegel was removed to the hospital at Edinburg suffering from broken ribs, a fractured knee and severe bruises.

While Prof. Siegel was still in the hospital, the funeral was held at the Scofield Memorial Church in Dallas, where they held their membership. Burial was also in Dallas. Shortly before the service began the following telegram was received from Prof. Siegel, who is still confined in the hospital: "Seeing it best to Him, dear Lord has taken precious wife. Do not understand. Leave all in His hands.

We believe Rom. 8:28." Only a Christian can voice a testimony such as that in time of great sorrow and suffering.

Mrs. Siegel and her husband spent one term as missionaries in India under the Christian and Missionary Alliance. They returned in the spring of 1932. Both were former students of the Bible Institute. Mrs. Siegel had been engaged in the work of the Child Evangelism Fellowship. A year ago last spring she was made State Director for Texas. She was also local Director for Dallas, where she built up the work to 55 classes held in different parts of the city. Both Prof. and Mrs. Siegel traveled considerably over the State introducing the work into new communities. They had just completed a series of meetings at Austin, where, in the closing service, Mrs. Siegel had gathered thirteen children around her on the platform who had accepted Christ during the meetings.

Prof. Siegel is making very satisfactory progress. He is now able to get around on his wheel chair and crutches. He is coming East as soon as his condition will allow. We pray that the Lord will give him a speedy recovery and also be his comfort in this time of great sorrow. He is the teacher of Hebrew in the Dallas Theological Seminary.

SAILING FOR CHINA

Two years ago Miss Fannie Baumgartner passed through Fort Wayne, Indiana, saying "good-bye" as she was on her way to the West Coast, expecting to sail for China in two weeks. But war conditions in China were serious and it was not advisable for her to sail at that time. Now after these years of waiting she writes the following letter:

Greetings in Jesus' name.

I am thankful for the way the Lord has been working and has opened the way for returning to the field. Am thankful for the opportunity to witness to the Jews in Shanghai until the

other missionaries come in the Fall and we together proceed into the interior of China.

Conditions in the world are not peaceful but the peace of God can possess our hearts and in His will is the safest and most joyful place to be. I rejoice in going forward and do thank you for your prayers. I thank the Association for making it possible for me to go by prayers and gifts. As you pray it gives strength to occupy for the Lord.

Sincerely yours in the Lord,

FANNIE BAUMGARTNER.

MISS ELEANOR HABERLING

writes that her work in South China is very encouraging. They have not been disturbed by the war. Her province, Yunnan, is in the extreme southern part of China and is sometimes called the "Switzerland of China."

A VISITOR FROM THE DESERT

FLOYD H. BOWMAN, French West Africa

We had a visit one day from the French Captain who has charge of thirty mounted Arab desert police on the south side of the river. The Commander at Rarous, whom we had visited on our trip to Gao, had told him of our work and he came to see for himself. He arrived just as we were eating dinner and consented to partake with us.

In the afternoon as he was about to leave, he asked if I could supply him with an Arabic Bible to give to his desert police, who spend quite some time reading as they camp by the waterholes in the desert. As he paid me for the Arabic Bible, I asked him if he had one in French for himself, and he answered in the affirmative. I went on to tell him what the Book said, and mentioned in particular some of the prophecies which are being fulfilled in these days. He was surprised at the news which the Book afforded, and immediately purchased one for himself in French, and accepted several tracts making plain the Way of Salvation.—*Quarterly News*.

“Not Growing Old”

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm *not* growing old.

 This frail old shell in which I dwell
 Is growing old, I know full well—
 But I am not the shell.

What if my hair is turning gray?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him,
Who sacrificed His life for me
Upon the Cross of Calvary.

 What should I care if Time's old plow
 Has left its furrows on my brow?
 Another house, not made with hand,
 Awaits me in the Glory Land.

What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise, and pray.
 My hearing may not be as keen
 As in the past it may have been,
 Still, I can hear my Saviour say
 In whispers soft, “That is the way.”

The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

 The inward man, the Scriptures say,
 Is growing stronger every day.

 Then how can I be growing old

 When safe within my Saviour's fold?

Ere long my soul shall fly away
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the “everlasting prize,”—
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

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on

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SPONSORED BY THE CENTRAL DISTRICT

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MISSIONARY CHURCH ASSOCIATION

SPEAKERS: Rev. W. G. Weston, Elizabeth, Pa.
Rev. James Gibson, Cold Springs, Ky.
Rev. J. E. Ramseyer, Fort Wayne, Ind.
Miss Hannah Bracy, Angola, West Africa.
Miss Fannie Schindler, Belgian Congo.
Rev. and Mrs. Clarence Birky, Belgian Congo.
Rev. and Mrs. Sylvan Hausser, Venezuela, South America.
Misses Elizabeth and Minnie Hilty, China.
Rev. and Mrs. Olen Schlatter, India.

DAILY SCHEDULE: 6:15 A. M. Morning Watch.
10:30 A. M. Devotions.
11:00 A. M. Bible Study.
1:30 P. M. Children's Meeting.
2:00 P. M. Missionary Tidings.
3:00 P. M. Addresses.
6:30 P. M. Y. P. Service.
7:45 P. M. Evangelistic Service.

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